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Morel, bien connue pour les pages inédites de Michel de l'Hospital et de J. du Bellay qu'elle a déjà fournies. La quatrième partie du livre, "Le Cicéronien de la Brigade, Ronsard et P. de Paschal" n'est guère qu'une biographie de Paschal, ce Toulousain auréolé par un voyage en Italie, qui avait promis d'immortaliser Ronsard débutant, dans une histoire littéraire de la France qu'il n'a jamais écrite.

La vraie valeur du livre ne réside pas tant dans l'étude de la culture gréco-latine de Ronsard, où M. de N. ne fait guère que suivre Laumonier, que dans l'excellente description du milieu humaniste international dans lequel a vécu Ronsard. Des lettres et documents manuscrits importants, trouvés dans des bibliothèques italiennes et françaises, ajoutent beaucoup au prix du livre. Les figures les plus intéressantes sur lesquelles M. de N. projette un jour nouveau sont Jean Brinon, Conseiller au Parlement de Paris, protecteur du groupe Ronsardien jusqu'à sa mort, Uytenhove, attachant humaniste de Gand, Denis Lambin, philologue et compagnon de Ronsard au Collège de Coqueret, Etienne Forcadet de Toulouse, et Jean de Morel, "gentilhomme ambrunois." Le dossier de chacun de ces humanistes, injustement oubliés, est d'ores et déjà assez complet pour que M. de N. invite de jeunes érudits à leur consacrer des monographies.

FRANCK L. SCHOELL

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Ernest Renan. By L. F. MOTT. New York: Appleton, 1921. Pp. v+461.

This is an excellent volume and probably the fullest biography of Renan that has appeared. It is well balanced, moderate in tone, and thoroughgoing. The proper contemporary sources for Renan's career have been utilized; numerous quotations from the author and analyses of his works are a feature of the treatment. The history of his writings is throughout linked with his life, and two final chapters give detailed consideration to the *Origines du Christianisme* and the *Histoire du peuple d'Israël*. It can scarcely be expected that Professor Mott or any other literary critic should speak the last word concerning the scientific value of these monuments. At any rate, the charge of dilettantism is once more rebutted, and the "Renan legend," due largely to his disciples, should ultimately be dispelled.

Professor Mott rarely quotes the original French, and a certain obscurity or awkwardness occasionally appears in his translations. Examples of this may be found on pages 60, 111, 238, and 324. The terms *spiritualiste* and *spiritualisme* (pp. 75, 111) should not be literally translated. Also it is doubtful whether the term *la science* should always be rendered by its English equivalent—"scholarship" or "knowledge" often seems nearer the mark. The epigram attributed to La Rochefoucauld (p. 37) should be credited to Montesquieu. It can scarcely be said that the work of the

Hebrew prophets "embraces the entire religious endeavor of mankind" (p. 416). Repetitions of thought and phrasing are perhaps unavoidable, but they seem rather frequent. A general bibliography at the end would substantiate the effect of Professor Mott's careful footnotes and references. On the whole, the fascinating figure of Renan does not suffer from this adequate and sympathetic presentation.

E. PRESTON DARGAN

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Le opere di Dante: Testo critico della Società Dantesca Italiana.

Edited by M. BARBI, E. G. PARODI, F. PELLEGRINI, E. PISTELLI, P. RAJNA, E. ROSTAGNO, and G. VANDELLI. With an Index by M. CASELLA. Florence: Bemporad, 1921. Pp. xxxii+980.

This volume is by far the most notable of the hundreds of Dante publications issued during the sexcentenary. It gives us our first critical texts of the *Commedia*, the *Rime*, the *Convivio*, and the *Monarchia*; and it gives us improved critical texts for all of the other works.

It is now some thirty years since the Società Dantesca undertook the preparation of a definitive edition of the complete works of Dante. Each of the several works was intrusted to the care of some one scholar, the intention being that each work should appear in a separate volume, containing the critical text and full critical apparatus. Two of these volumes have appeared: Rajna's edition of the *De Vulgari Eloquentia* in 1896, and Barbi's edition of the *Vita Nuova* in 1907. Both of these editions are masterpieces of the highest order of textual scholarship.

Meanwhile Vandelli has been at work on the *Commedia*, Barbi on the *Rime*, Parodi and Pellegrini on the *Convivio*, and Pistelli on the *Epistole*, *Ecloghe*, and the *Questio de Aqua et Terra*. No one of these several editions is as yet completely ready for press, but the text itself is in every case established with approximate finality.

The Society therefore decided to publish the complete series of critical texts in a single volume containing the texts alone, the critical apparatus (which in any case could not have been compressed into a single book), being reserved for the individual volumes to be published later. The general editorship of the co-operative volume was intrusted to Barbi.

The individual volumes will, of course, show the results of still further thought; but the text as we have it here is substantially the text of Dante as it will permanently remain. And this volume at once takes a position of unique authority as the standard text of Dante.

Barbi's Preface bears witness to the inexhaustible patience and the sound judgment which the editors have displayed in their several tasks—tasks of extraordinary difficulty in the cases of the *Commedia*, the *Rime*,